

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.
[ESTABLISHED 1840.]

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."—
LINCOLN.

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LESSONS FROM THE LIFE OF NEPHI.

It is recorded that the Prophet Joseph Smith said that a man could get nearer to God by reading the Book of Mormon than by the perusal of any other book. This assertion has been ridiculed by people who have read the sacred volume, not for the good that it contains, but for the purpose of finding slips and flaws in it; and also by others who have not as much as seen a copy of the inspired record. But there are thousands of living witnesses who could testify to the truth of the prophet's declaration concerning the influence of the Book of Mormon upon those who would read it with a prayerful heart and with a desire to be benefited by the truths and lessons which it teaches.

In the opening chapters of that book there are, in the life of Nephi, examples of faith, obedience, perseverance, fidelity, patience, forbearance, charity, purity, holiness, etc., that call forth our admiration and inspire us to emulation. In the nineteenth chapter of the First Book of Nephi there is chronicled an event from which profitable lessons can be learned. The sacred writer tells us that after the company had been sailing for some time towards the promised land his brothers Laman and Lemuel, the sons of Ishmael and their wives, began to conduct themselves improperly, indulging in lightness and rudeness of speech, dancing and singing, and excluding from their minds all thoughts of Him who had saved them from captivity and bondage and by whose

almighty power they were being preserved from day to day. This vexed the soul of the righteous young prophet, Nephi, who remonstrated with the merrymakers; pleading with them to desist from such unseemly conduct and to act soberly in the sight of God. His gentle reproof, as it had on several previous occasions, aroused the anger of the rebellious ones, and seizing Nephi they bound him with strong cords to a stake.

Then the Lord spoke in a manner which caused the wicked to fear and tremble. The director refused to longer point the way, a terrible storm arose, and for four days the company was driven back upon the waters. Seeing destruction staring them in the face, the rebellious members of the party repented of their evil deeds and released Nephi, when, through the faith and prayers of that devout and God-fearing man, the storm subsided, the wind reversed its course and the vessel proceeded on her journey toward the land of promise.

It is scarcely necessary to point out the moral which this narrative teaches. It stands out so clear and distinct that he who runs may read. It teaches us that righteousness means progress, unrighteousness retrogression. While Laman and Lemuel and their associates conducted themselves properly, the vessel kept her course and sailed on steadily toward the desired haven; but when they deviated from the path of right, they were driven back. There are Latter-day Saints who have had a similar experience. They started out well; their souls were full of love for the Lord and His work; they were faithful in attending their meetings and to the other duties which devolved upon them as members of the Church of Christ; and while they were in this condition they made progress; they grew in grace, in knowledge of the truth, and in favor with God and man. But after a time they became slack in the performance of their sacred duties, and then they began to retrograde.

Another lesson we can learn from this item of history is: that just as the Nephite vessel did not make progress while her captain was bound, neither can we make progress in the Church of Christ if we tie ourselves up by cords of our own weaving. These are some of the bands by which, if we bind ourselves, we shall stay our progress and go back in the way of life and salvation.

JEALOUSY.—It was the jealousy of Laman and Lemuel that led them to bind their brother. Nephi had been chosen by the Lord to be their teacher in righteousness, but they refused to receive instruction from him. Time and again the jealousy which was in their hearts manifested itself in both word and act. Jealousy was one of the chief causes of their downfall. If there be a Latter-day Saint who is jealous of his brother or sister, because he or she has been placed in a position above himself, let such a one learn a lesson from Nephi's jealous brothers. Jealousy is one of the strong cords by which men bind their souls. Another cord is:

EVIL SPEAKING.—"Speak not evil one of another, brethren,"

was the advice given by one of the ancient apostles. This is as applicable to the Latter-day Saints as it was to the saints in former days. We should love one another, be kind to each other, and be ever ready and willing to lend a helping hand to a brother or sister in need. We should be as careful of our brother's or sister's character as we are of our own. A word once uttered can never be recalled. Knowing this, let us see to it that we speak good, not only of the dead, but of the living also. What untold suffering has been caused by people speaking evil of one another!

NEGLECT OF PRAYER.—A home without prayer is like a body without a soul. Prayer is to the soul of man what rain and sunshine are to the flowers. We are told in the Book of Mormon that it is an evil spirit which persuadeth men not to pray. Neglect of family and secret prayer has been a cord by which men have bound their souls to earth and kept them from soaring to heaven. As prayer delivered Peter from prison, so has it delivered men out of temptation and preserved them from the power of Satan. No Latter-day Saint can neglect his prayers without seriously affecting his spiritual life.

DISOBEDIENCE.—Through disobedience to the commandments of God millions of the human family are bound to-day in chains stronger than steel. All the sin and wickedness in the world are the results of disobedience to the laws of heaven. Men and women have become slaves to their appetites and passions, and they are bound by them. The Lord, in order to set His children free and to preserve them from many of the evils of the world, revealed the Word of Wisdom. Great are the blessings which have come to the people of God through the observance of this divine precept. There are tens of thousands of Latter-day Saints who do not know the taste of intoxicants of any kind, neither of tea nor coffee. They are free from the use of these things, while some are bound by their use. We earnestly urge upon those who are not observing the Word of Wisdom to pray to the Lord for strength to enable them to burst the bands which bind them, that they may be free from the use of those things which He has declared "are not good for the body."

TITHING.—Non-observance of this law is another manacle upon the souls of some members of the Church. By failing to observe this commandment men have not only robbed God of His just due, but they have robbed themselves of the blessings of heaven. By faithfully keeping this and other commandments, thousands of saints have been delivered from the bondage of Babylon and have been gathered with the chosen of the Lord in the heights of Zion, while others who failed to observe the law have been left behind. During the past two years the writer has seen thirty members of the Church emigrate from two small branches, and every one of them that was a money-earner paid an honest tithing. Not a single non-tithe payer has emigrated from those branches during

that time. This is a very important principle of the gospel of Christ; its observance opens the heavens and draws down the blessings of God upon the cheerful giver, while its non-observance has just the opposite effect. Like as the runner divests himself of all incumbrances, so let the saints free themselves from those things which bind them, that they may be able to run with patience the race which is set before them, and finally win the crown in the celestial kingdom of the Father.—W. A. M.

MINUTES OF THE LEEDS CONFERENCE.

ONE of the most soul-inspiring and instructive conferences ever held in this part of the Lord's vineyard convened on Sunday, November 1st, 1908, in the Temperance Hall, Bradford. President Charles W. Penrose and Sister Romania B. Penrose from Liverpool, and a very large congregation were in attendance at the opening services.

Conference President Julius A. Rockwood welcomed the people and urged upon them to feel at home and mingle and associate freely together as members of one body. In voting to sustain the officers of the Church he said we should consider it a glorious privilege. It was not simply a form, but has an underlying significance.

The statistical and labor reports for the past six months were read, showing a membership in the conference of eight hundred and fifty souls. The report of the labors of the twenty-six elders in the conference showed commendable zeal and activity. The general and local authorities of the Church were unanimously sustained.

Elder Carl E. Erickson gave a report of the Halifax branch, showing that the members had been visited, were faithful in their duties and assisted the elders in proclaiming the truth among the people. He paid glowing tribute to the efficient work of the Relief Society, Sunday School and Mutual Improvement Association, which were thoroughly organized and meeting regularly. According to his knowledge there was not a dissenting voice in the whole branch. Prospects were indeed very encouraging. He bore an impressive testimony to the truth of the gospel and the joy that it brings.

Elder John A. Harter reported love and unity among the saints in the Pudsey branch. Meetings were well attended and there were earnest investigators. He made some pointed remarks on gospel principles.

The Bradford choir and congregation rendered the song "Be it my only wisdom here."

President Penrose addressed the people upon the comprehensive-

ness of the gospel, in embracing all truth from whatever source it might come. Referring to the song just rendered, composed by a good and earnest man, John Wesley, and others who introduced religious reforms, though not of our Church, he said they were doubtless inspired to bring forth light to the world as a preparation for that which was to come. Every one should be willing to accept that which is good and true, from whatsoever source it may emanate. The speaker brought out in a beautiful manner the deep thought and meaning contained in the lines from Wesley's hymn. It was our duty to serve the Lord with filial fear and loving gratitude. All that we have that is good comes from Him, and we should be grateful for all His blessings. Evil comes through transgression of God's laws. He permits evil, but does not approve of it. No one can enter into the eternal city by his own way. Christ is the way. Walk in the light as it is revealed to you, depart from sin, pray for a wise and understanding heart, and you will enter into His celestial kingdom. The light that guides into all truth comes from God and is given in proportion to our faithfulness. The saints were admonished not to cherish feelings of revenge. Put away the thought of "getting even" for a wrong committed. Beware of judging your brothers and sisters. If inclined to judge, look inward to self, instead of outward to others. Meet together often as brothers and sisters in the Lord. Assist in every possible manner to establish His work in the earth, and thereby receive joy in your hearts. The president bore a spirited testimony to the truth of "Mormonism," and invoked the blessings of the Lord upon the people.

The afternoon service commenced at 2:30, a very large congregation having assembled.

Elder James D. Allen of the Wakefield branch gave a very favorable report of the work there. The saints are united and are regular in attendance at their meetings. They had several earnest investigators, and he had recently received the genealogy of ten candidates for baptism.

Elder Roy D. Mellor, presiding elder of the Huddersfield branch, said the work is progressing in that city. They had several investigators. The saints are united and cheerfully responding to every duty made known to them. The Mutual Improvement Association has proven a great factor for the advancement of the work. Cottage meetings are being held with excellent results.

Elder M. D. Watterson said the saints of the Keighley branch were earnest and sincere in the faith. Over fifty names were on the record and all could be accounted for. The Relief Society and Sunday School were complimented for their excellent work. There are several investigators in that branch.

A solo, with chorus, was then rendered by Sister Rushworth and the Halifax choir.

President Penrose commenced an excellent sermon by referring

to the prevalent idea in the world that spiritual gifts are no longer needed. He cited Paul's words, that when "that which is perfect is come that which is in part shall be done away." Such a condition has not dawned upon the world, for as yet we see through a glass darkly. Sometime we shall see as we are seen, and until then all the spiritual gifts are needed and are essentially a part of God's work. He spoke of how Faith, Hope and Charity would abide forever, even when that which is perfect has come. Faith is still exercised by God our Father. He works through it, even in His perfected state. We understand that the worlds were framed by faith. Hope will also exist forever; it is an incentive to progression, and even God is a progressive Being. There is always something for Him to exercise His power upon. Eternally there will be something for us to hope for. Charity is an eternal principle. There will always be some object to call out the principle of charity in our nature, always something ahead for us to do. True happiness in heaven or on earth arises from doing good. The development of faith, hope and charity makes us Godlike. It is our duty to develop these traits. In God they are perfected. Man is to become like Him. If we hope to see Him as He is we must purify ourselves as He is pure. It is the gospel of Jesus Christ that will bring us into this condition. True religion enjoins that we keep ourselves unspotted from the world. Understand the truth and live it, not simply believe it. The Lord has instituted the proper course for us to follow. He will not accept that which He has not appointed. Strife and contention are not of God. The Latter-day Saints war not against flesh and blood, as Paul expresses it. We strive against evil influences in high places. We do not understand all of the evil forces while in the body, but when the spirit is freed from the body we shall see their operations more clearly. Satan is to be bound and peace established. The kingdoms of the world are to become the kingdoms of our God and His Christ. The Lord has again sent His gospel to the earth for this purpose. God has stamped the truth of it upon our souls, and we are determined to carry His work forward.

The evening service was perhaps the largest meeting ever held in this conference. It was encouraging to see such a vast audience. Elder John F. Cutler was the first speaker. He reported the Bradford branch in an excellent condition, with an enrollment of two hundred and seventy-three members. A good feeling exists throughout. Meetings, Sunday Schools, Mutual Improvement Associations and Relief societies were well attended, new faces and investigators being at every service.

Elder Morris R. Parry, presiding elder of the Clayton branch, stated that the majority of saints in his district are true and consistent, free from contention. New faces are seen continually at the services. He felt encouraged and commended the Relief Society for its excellent work.

President Rockwood spoke of the harmony and love existing throughout the entire conference. The world generally has a mistaken idea regarding the "Mormon" people, but if they would only "hear defense before deciding," they would certainly have a different idea of their motives. They are a sincere, conscientious, God-fearing people; had no war with any sect or creed, but come into the world to bear solemn testimony that God has again established His work upon the earth as it was in the apostolic times. Joseph Smith was raised up as a prophet to usher in the dispensation of the fullness of times, and no man could have done the work which he accomplished except God were with him.

Sister May Higgins sang, "Sun of My Soul."

President Penrose spoke of his joy in meeting with the saints in such a successful conference. He delivered a powerful discourse upon the mission of the Prophet Joseph Smith, showing that the Church has been organized after the primitive pattern, through his instrumentality. The prophet was not among the educated and well versed scholars of his time. Men high in the ranks of scholastic attainment had before and since his time organized churches, but all their learning did not equal that of the boy of fifteen years. Surely this was an evidence that God was with him. In every dispensation of God's providence He has raised up a prophet through whom He communicated His mind and will. He has again raised up a living prophet. The perplexing questions of the day, inequality among men, poverty and misery, cannot be settled by the wisdom of man, but God in His mercy has solved the problem in His Church for the benefit of those who will live in obedience to His teachings. Joseph Smith, like all the prophets which had preceded him, laid down his life as a martyr for the truth, and his testimony is in effect upon the world.

It was a most impressive discourse and will long be remembered by those who had the privilege of listening to it. The benediction brought this very successful conference to a termination.

Saturday afternoon a priesthood meeting was held. All the elders in the conference were present except two, who were detained on account of sickness. The reports of the missionaries were most gratifying. Valuable instructions were given and many questions answered by President Penrose.

A. K. CHATFIELD, Clerk of Conference.

FRIEND, what you'd get, first earn.—BROWNING.

It is better to desire the things that we have, than to have the things that we desire.—HENRY VAN DYKE.

Truth is violated by falsehood, and it may be equally outraged by silence.—AMMAU.

It is vain to be always looking towards the future and never acting toward it.—BOYES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 5, 1908.

NO EXCEPTIONS TO THE RESURRECTION.

THE doctrine of universal resurrection from the dead is among the first principles of the doctrine of Christ. It has been proclaimed, expounded and explained by the elders of this Church ever since its organization, and set forth clearly in the Doctrine and Covenants, in the Book of Mormon, and in the New Testament. Articles almost innumerable have been written on the subject and published in the *Millennial Star*, the *Deseret News*, the *Improvement Era*, the *Juvenile Instructor*, and various other Church publications until it might be reasonably supposed that every Latter-day Saint, as well as many thousands of persons outside the Church, would know that it is one of our tenets that every individual born into this world who has breathed the breath of life and become a living soul will, after passing through death, be resurrected and receive a place, position, reward or punishment according to the acts performed in mortality, whether they be good or evil. Yet, every now and then letters of inquiry come to us concerning the resurrection of those rebellious souls who are called "The Sons of Perdition."

Those queries have been answered over and over again, but still we receive inquiries which imply a doubt, at least, in this universal doctrine of resurrection. The only quotation offered as a reason for this dubiety is from Doctrine and Covenants, Section 76, verses 37 to 39. Speaking of those wicked ones who deny the Holy Ghost after having received it, who have known the Lord's power and have been partakers thereof, and then have denied the truth and defied His authority, who "have crucified Him unto themselves and put Him to an open shame," who have sinned willfully against light and truth and have become servants unto Satan, it is said that they are the "only ones who shall not be redeemed in the due time of the Lord after the sufferings of His wrath. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made." The strained inference is drawn from the words "all the rest shall be brought forth by the

resurrection of the dead" that these doomed beings are not to be raised from the grave. Why this one sentence, or part of a sentence, should be construed in this way in the face of all the texts that might be, and have been, cited to the contrary is really amazing.

The section now referred to contains one of the most glorious visions that was ever unfolded before the gaze of mortal beings. It depicts the various degrees of glory and other conditions which await the whole race of Adam in eternity. It vindicates the justice of God the Father, the sacrifice, obedience and triumph of His Only Begotten Son, the power and influence of the Holy Ghost, all for the salvation and exaltation of the human family, according to wisdom, mercy, equity and truth, which are everlasting principles embodied to perfection in Deity. It shows how all mankind will be ultimately redeemed and placed in a condition of happiness and progress in some of the "many mansions" of the Father, and that the only exceptions will be those who are unredeemable and will have to go away with the devil and his angels, being utterly banished from the presence of God in outer darkness, which will be the second death.

All the rest are to be "brought forth" out of sorrow and suffering, and darkness and misery into one of the degrees of light and bliss, according to their merits and demerits and capacities for advancement. But the words "by the resurrection of the dead" are added to the words "brought forth," and this is seized upon as an intimation that the Sons of Perdition will not be resurrected. Even if the text was not made clear to the contrary of this notion by other scriptures, it would not follow because all the rest who are brought forth by the resurrection are to enter into some degree of glory, that these condemned souls will not also be resurrected. It simply shows that they will not be brought forth into some degree of glory by the resurrection from the dead. It does not give any ground for the supposition that they will not be resurrected.

That the resurrection is to be universal is clear from a number of revelations. See Section 29, Doc. and Cov., verse 26: "But behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even *all*." That this word "all" includes those who are to be banished from the presence of God with the devil and his angels may be seen from the verses following, 27 to 29, also verse 41. See also Section 88, verse 102; Book of Mormon, II. Nephi 9, verses 11-16; Alma 11, verses 41-44; chap. 41, verses 19-21; also New Testament, John 5, 28-29; I. Cor. 15: 22, 51-54; Rev. 20.

The true doctrine of the resurrection is that, as all die as to the temporal death through the transgression of Adam without respect to their individual acts, so all will be raised from the dead

through the atonement of Christ irrespective of their personal doings. Death came by one, the resurrection comes by One. The atonement for the sin is complete. The remedy is as great as the disease. The triumph over death will be perfect, but the course taken by each individual in mortality will have effect upon the condition in which he or she is raised from the dead. Everyone will be raised from corruptible mortality to an undying state of eternal existence of body and spirit, but each ever-living soul will be placed in that kingdom or dominion or place for which it is adapted and qualified by its own doings.

Each grade of being will be occupied by those of a similiar status; as light cleaveth unto light, and intelligence unto intelligence, purity to purity, goodness to goodness, so their opposites will affiliate, on the principle of natural and spiritual affinity. Only those who have become like God and Christ will abide in their immediate presence and enjoy their society and glory. To enter into that celestial kingdom, its laws must be obeyed. The gospel of Christ must be received and He must be followed along the strait and narrow way which leads unto the fulness of life and perfection. The obedient believer must endure unto the end of his mortal career. He must overcome all things in order to inherit all things.

There are different degrees of glory in the eternal world as there are different luminaries shining in the firmament. All the posterity of Adam who have reached years of accountability before the Lord will be judged and rewarded or punished according to their works. They will receive that which eternal justice, tempered with mercy, metes out to them. All will be raised from the dead in their order. They who die in Christ, having lived in Him, will be raised first. Others will follow according to their deserts. There will be a general resurrection of the just at the coming of Christ in His glory. There will be a general resurrection of the unjust after His millennial reign.

The last of all to be raised will be those who remain "filthy still." They come forth from the grave, but not unto that redemption which will bring them into any degree of glory. They will be banished from the presence of the Lord and the ministrations of divine messengers and ministers, into the place and condition prepared for them and their kind. The horror of their doom is unspeakable. It is indeed beyond the full comprehension of man. It is of no use to speculate upon it or to query about its nature, extent, height, depth or end, for the word of the Lord is that "no man knows," neither will it be revealed unto those who are not made partakers thereof, so that they could tell it to others, but all the inhabitants of the earth, from the beginning to the end of time, will be raised from the dead, and then will be elevated into that kingdom, or state or glory to which they are entitled and prepared, except the Sons of Perdition who, having become "a law

unto themselves, abiding altogether in sin, cannot be sanctified by justice, mercy nor judgment, but will remain filthy still and go to their deserts, the determination of which remains in the hands of the Eternal Judge.

There is no need for any individual, saint or sinner, to be concerned over the doom of the Sons of Perdition or of Perdition himself, unless they anticipate partaking of it; and this will come to none except the wilfully wicked and corrupt and abominable, who have received power to rise to the highest pinnacle of exaltation and eternal glory, but have turned away therefrom, wilfully, and have gradually gone down to the lowest depths of infamy, "denying the Lord that bought them," imbibing the spirit of murder against the innocent and becoming subject to the Prince of darkness.

Let every soul be subject to the higher powers, serve God, receive light and walk therein, seek for the Spirit that comes from above, practice righteousness, reach out for knowledge, cleave unto that which is good, and though they may exhibit many infirmities and weaknesses, they will eventually triumph over the world, the flesh and the devil, come forth in the first resurrection and inherit glory, and immortality, and eternal life in the Divine Presence.

C. W. P.

A Correction.—The date of the baptism held at the home of Sister Emma Awcock should be October 25th, 1908, not the 5th, as reported in last week's STAR.

RELIEF SOCIETY CONFERENCE.

THE Relief Societies in the Leeds conference held their semi-annual conference in the Welsh Mission Rooms, Bradford, October 31st, 1908. Sister Romania B. Penrose was in attendance. President Mary Hollings of the Bradford Society gave a welcome to all present. Reports were made by the respective presidents of the work being done in Keighley, Halifax, Clayton and Bradford, all reporting rapid progress. First counselor Mary Higgins, of Bradford, urged the sisters to attend the meetings. She also bore testimony to the divinity of the work. A duet entitled, "I must have the Savior with me," was well rendered by Sisters Sarah E. and Alice Priestley.

Sister Penrose gave very valuable advice. She expressed pleasure in the condition of the societies in the conference and showed how the Holy Ghost can work through people who feel their weakness, and also pointed out how the Relief Society meetings are the places to gain knowledge, and for the education of the sisters. She urged all to cultivate humility and to conquer self and so fit

themselves for an exaltation in the kingdom of God. Also showed how rebellious feelings must be put down; gave excellent advice to mothers for the training of children. She urged all to good works, and showed the necessity of cultivating patience. Sister Penrose left her blessings with the sisters. Her advice, if followed, will help all on to a higher plane in the spiritual life.

Sister J. F. Cutler urged the sisters to uphold the presidency and help them in every possible way. She spoke of the blessings received through Relief Society meetings. A fine spirit prevailed, and all are determined to do what they can to forward the good work.

MARY E. SANDERS, Secretary.

ANOTHER TESTIMONY.

I DESIRE to make known my thankfulness to our Heavenly Father for blessings which I have received from Him, and for which my heart is full of gratitude. I have been a member of the Church of Jesus Christ of Latter-day Saints for over seven years, and am proud of my membership in this Church. Through an illness that had been gradually growing upon me, it was deemed necessary for me to undergo a delicate operation. I sought the advice of President Corbridge, who understood my condition, and was blessed by the servants of the Lord for the trying ordeal.

On the Sunday morning prior to my entering the hospital I was very ill. I was so weak that I could scarcely speak. I did not believe that I would survive the operation. At the close of the Sunday School three elders and a number of the saints came to my home. The brethren administered to me, and I shall never forget the marvelous change that came over me. I gained strength with almost every breath. My husband was astonished when he saw how strong and cheerful I became. When the doctor was administering the chloroform to me I distinctly heard a voice say to me, "My grace is all-sufficient for thee." I resigned myself into the hands of Him who does all things wisely. The operation proved to be much more serious than was anticipated, and required the attendance of three physicians. Nevertheless in three weeks' time I was able to walk across the room. The physicians and nurses were astonished and considered my case a marvelous one, and my neighbors say I am a living miracle. I know it was the power of God that sustained me and brought me through, and I give Him the praise and the glory for it. I also thank the elders and members of the Church for their faith and prayers. This has greatly strengthened my testimony. I know of a surety that God lives, that Jesus Christ is His only begotten Son, and that Joseph Smith is a prophet of the living God. Your sister in the gospel,

MARIA EVES.

152 Shenstone Road, Edgleaston.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Nottingham conference have been changed from 7 Devon Street to 26 Robin Hood Chase, Nottingham.

Baptisms.—Another baptismal service was held at the Townhead Baths, Glasgow (Scottish conference), Sunday morning, November 1st. About fifty saints and friends congregated at the baths to witness the ceremony. A very nice service was held, during which President J. G. Johnston and Elder A. Z. Richards spoke briefly on the necessity, object and mode of baptism. Four souls were added to the Church. President Johnston officiated.

A baptism took place at the Sneinton Baths, Nottingham, on the 31st ult. A large gathering of saints and non-members was present. Elder Thomas delivered an instructive address on the first principles and ordinances of the gospel. Two converts were then baptized by Elder A. J. Gilbert.

A baptismal service was held in the public baths, Kidderminster (Birmingham conference), on the 31st ult. Four converts were baptized by Elder William E. Crane. Confirmations took place in the evening.

A baptism was performed at Brill's Public Baths, Brighton (London conference), October 31st, when two converts were initiated into the fold, Elder Mark Austin performing the ceremony. The converts were confirmed in the saints' meeting hall.

Arrivals.—The following missionaries for Europe arrived November 1st, 1908, per s.s. *Republic*: Edwin R. Dimond, West Jordan; Thomas Laws, Thatcher; James H. Bankhead, Charles D. Spence, Wellsville; Earl W. Williams, Winder; John H. Melville, Shelley, Idaho; Oluf C. Jensen, Brigham City; Albert James Hunt, East Jordan; Henry Edgar King, Raymond, Canada; William S. Isgreen, Andrew G. McLean, Tooele; Richard Brown, Joseph C. Christensen, Mt. Pleasant; Hyrum B. Clawson, Jr., John C. Tuddenham, Walter S. Beatie, Mahonri M. Taylor, Franklin R. Smith, Alfred R. Homer, Charles F. Wilcox, Jr., Niels J. Larsen, John Anderson, Gustave W. Teudt, Emma A. Teudt, Salt Lake City; Mark H. Greene, American Fork; Leo L. Harris, Cardston, Canada; Alma Buttane, Blackfoot, Idaho; Horace W. Bond, Henefer; Alfred C. Gunderson, Daniel P. Williams, Murray; William Nibley, Shelley, Idaho; Daniel Wells Grover, Salem, Idaho; Elmer H. Bailey, Hyrum; John M. McMurdie, Daniel F. O. Norris, Charles E. Loft-house, Paradise; Franklin T. Griffin, John P. Benson, Newton; Luman G. Taylor, Baker City; James Palmer, Park Valley; William M. Nelson, Globe, Arizona; Hyrum Ricks, Jr., Rexburg; Isaac Jacobs, Heber City; Henry Kidman, Mendon; Archibald M. Baxter,

Hyrum; George B. Mowry, Sugar; Raymond J. Beecraft, Ogden; William L. Edwards, Logan; Niels Larsen, Colonia Dublan, Mexico; Lorenzo Peterson, Fairview; Hyrum Nielsen, Preston, Idaho; Edward W. Jenson, Mantua; Donizett D. Hansen, Jesse Haws, Provo; Henry O. Hansen, Smithfield; Leroy P. Skousen, Colonia Juarez, Mexico; Hans P. Anderson, Hyrum; Hans C. Hansen, Salem; Peter A. Erickson, Koosharem; Wilford Mortensen, Spring City; Gustave Felt, Huntsville; Nils F. Sandberg, Brighton; Niels Fugal, Pleasant Grove; Arthur T. McKell, Spanish Fork; John L. Ellertson Jr., Mrs. Lapreal Ellertson, Mona.

Appointments.—The elders who arrived for the British mission on November 1st, 1908, have been appointed to labor in the following conferences: Alma Buttane, Franklin T. Griffin, James Palmer, Birmingham; Earl W. Williams, John H. Melville, Charles E. Loft-house, Bristol; Elmer H. Bailey, Grimsby; Leo L. Harris, Daniel P. Williams, Walter S. Beatie, William M. Nelson, Irish; Alfred C. Gunderson, George B. Mowry, Leeds; Mark H. Greene, Andrew G. McLean, Franklin R. Smith, Liverpool; Edwin R. Dimond, Daniel F. O. Norris, Hyrum Ricks, Jr., Henry Kidman, John C. Tuddenham, London; James H. Bankhead, Charles D. Spence, John M. McMurdie, Luman G. Taylor, Manchester; Thomas Laws, Oluf C. Jensen, William L. Edwards, Newcastle; Henry Edgar King, Daniel Wells Grover, Isaac Jacobs, Nottingham; Richard Brown, William Nibley, William S. Isgreen, Scottish; Hiram B. Clawson, Jr., Horace W. Bond, Archibald M. Baxter, Albert James Hunt, Sheffield.

Successful Socials.—In Meersbrook Vestry Hall, Sheffield, on Saturday evening last, there assembled a nice gathering of saints and friends to pay their respects to Elders Thomas Hancock and T. Edgar Beard, who have been honorably released to return home. President Josiah H. Eardley told of the faithful labors of the brethren, and expressed his appreciation of the work they had performed. A most enjoyable program was then rendered. A very interesting and pleasing feature was a short address by Sister Hancock, who told of her early days in England, of her emigration to Utah forty years ago, and of life among the saints in the far west. She had enjoyed her visit to her native land, and added, "But of all places on the earth there is none so dear to me as Utah." Her testimony made a deep impression upon all present.

On Saturday evening, October 31st, about eighty saints and friends gathered in the Concert Room in the Textile Operative Hall, Bury, in a social gathering held in honor of Elder D. H. Clayton, who sails for his home in the West on the 6th inst. An excellent program was rendered and dainty refreshments served. President J. C. Larsen, Jr., in behalf of the Bury saints, presented

our departing brother with a handsome dressing case, as a token of the high esteem in which he is held by them.

On October 24th, 1908, the saints and investigators of the Huddersfield branch, to the number of seventy-five, held a very successful social and concert in their meeting room. At 7:30 the entertainment was opened by a few remarks of welcome made by Elder Roy D. Mellor, after which the evening was spent in listening to a well-rendered program, consisting of songs, recitations and speeches, followed by refreshments. The proceeds will be used for the purchasing of chairs and books, which the branch is very much in need of.

In order to raise means to pay for the rent of the hall in which to hold the conference, an excellent concert and "tea" was given by the saints and friends of the Bradford branch, on the evening of the 31st ult. Long before the opening of the doors a large crowd was clamoring for admission, and when the entertainment commenced the hall was filled. "Tea" was first served. Five tables were laden with refreshments, and these had to be replenished in order to accommodate the second company. After the excellent repast, a choice program was rendered, which was thoroughly enjoyed by all present. The gross receipts amounted to £10 14s. 9d. After defraying expenses, the balance will be used for the purpose of beautifying Bradford meeting hall.

On Tuesday evening last the large assembly hall at the headquarters of the European Mission, 295 Edge Lane, Liverpool, was filled with saints and friends of the Liverpool, Bootle and Birkenhead branches, who assembled to do honor to Elder John S. Smith, secretary of the mission, and Elder J. B. Sharp, prior to their leaving for Zion. President Charles W. Penrose presided. An excellent program of twenty numbers was provided, and each item was rendered in a delightful manner. Elder Smith was justly praised by President Penrose for his efficient services. He had found him a man of remarkable business ability and of sound judgment. The accounts and other matters connected with the mission are in excellent shape to be turned over to his successor. The president also spoke in praise of the faithful labors of Elder Sharp, both in Newcastle and Liverpool conferences. He had lived an exemplary life, and performed an honorable mission, for which he would receive his reward. He invoked the blessings of the Lord upon the departing brethren, and, in behalf of the saints presented each of them with a handsome present.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT. LESSON XXXVIII.—THE WORD OF WISDOM.

Text: To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom showing forth the order and will of God in the temporal salvation of all saints in the last

days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.—Doc. and Cov. 89: 2-3.

I. Sanctity of the Body.

(I. Cor. 3: 16; 6: 19; II. Cor. 6: 16; Doc. and Cov. 93: 35).

II. Special Revelation to the People in the Present Dispensation.

1. "A Word of Wisdom"—the Lord's own designation (Doc. and Cov., section 89; read the entire revelation, and study same paragraph by paragraph).
2. A warning and a protection against evil designs (paragraph 4).
3. Intoxicating drinks to be avoided (Doc. and Cov. 89: 5-7; compare 27: 3, 4; see also Proverbs 20: 1; 23: 29-32; Ecclesiastes 10: 16, 17; Isaiah 5: 11, 12; 28: 7; Hosea 4: 11; Micah 2: 11; Luke 21: 34; Ephesians 5: 18; I. Timothy 3: 2, 3; I. Peter 4: 3).
4. Hot drinks condemned (Doc. and Cov. 89: 9). Observe that the interpretation placed upon this scripture by the presiding authorities of the Church makes specific application to the use of tea and coffee.
5. Tobacco not good for man (paragraph 8).
6. Flesh to be used but sparingly as human food (paragraphs 14, 16, 17; compare 59: 16-20).
7. Fruits of the earth to be used by man (Doc. and Cov. 89: 9-11, 14, 16, 17; compare 59: 17-20; see also B. of M., Alma 46: 40).

General reference: "The Articles of Faith," Lecture XXIV.

DIED.

HAWTHORN.—At Paisley (Scottish conference), on September 8th, 1908, Robert Hawthorn, aged 46 years. Deceased joined the Church of Jesus Christ of Latter-day Saints ten years ago. For the past six years he faithfully performed the duties of an elder. He leaves a wife and eight children, to whom we extend our heartfelt sympathy in the loss which they have sustained.

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